

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**.
RELIGION and REFORM.

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creed or dogma can illumine your darkened way. Either
that personality you loved so well has perished—or it has
survived! Half way measures no longer satisfy. Blindly
you are groping for facts, you are lost just as I was. But be
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TWILIGHT GUESTS.

WHEN twilight folds its soft grey veil,
And Nature sighs to rest,
I sit and dream by firelight gleam—
The hour that I love best.

For then from men's corridors
They come in mystic train,
Friends of the past—the loved and lost—
To greet me once again.

Pale hands outstretched in tender love,
Dear voices hushed for aye,
Sweet eyes that smile in mine awhile,
Then slowly fade away.

They whisper Patience, Faith and Hope,
Till God's great Day appear—
And in its light we read aright
The things that pained us here.



Can Spiritualism Help the "Modernist" in His Search for a New Religion?

A Paper read at the Summer School, Matlock,
August 15th, 1929, by ALFRED KITSON.

IN order to understand the meaning of the term "Modernism," and how it has arisen as a movement, and what it stands for, it is necessary to review briefly the forces that have been at work for long years, gradually bringing to light evidence bearing on the origin of the heavenly bodies, the earth, and all forms of life appertaining thereto. As these discoveries did not harmonise with the Biblical account of the Creation, the discoveries, and those who made them, were bitterly denounced and condemned by the Church as being heretical, and dangerous to the Christian Faith, and to the authority of the Church.

For instance, Copernicus, who was a quiet scholarly monk, laboured for many years upon his great work, the *De Revolutionibus Orbium Caelestium*. This he completed in 1530, but it was not given to the press till 1543, the year of his death. It consisted of six books, and was dedicated to Pope Paul III. From 1616 to 1757 the Roman Catholic Church kept the book on the index of prohibited books, as being subversive of truth.

As a result of deep thought, careful study, and some wonderful calculations, he proved that the earth was not the centre of the universe, but a planet revolving round the sun, which was the central pivot of our planetary system. He thus swept on one side not only all the quaint ideas of the ancients, but those of Ptolemy, who taught astronomy in Alexandria about 140 A.D., and whose teachings were accepted as the highest authority for the next fourteen centuries.

According to Ptolemy, as set forth in his book called the *"Almagest,"* the earth was stationary at the centre of all things. Around it revolved the celestial vault carrying the stars, and within the vault the sun and moon revolved round the earth with steady movement, and the planets in curiously looped paths. Their wandering course was now high, now low, then hidden.

Moreover, the celestial vault was said to be surrounded by eleven skies, above which was the abode of the blest, or heaven.

Another great disturbing factor of the teachings of the Roman Church was Galileo, who, with the aid of his telescope, in 1609 discovered four satellites of Jupiter, and the fact that these were not stationary, but actually revolving round the bright planet. The uneven configuration of the surface of the moon was demonstrated, and he also detected sun spots. His advocacy of the Copernican principles, and disquisitions on their Scriptural significance, brought him under the ban of the Church, and he was ordered to recant his heretical teachings.

In the course of time other students arose, and not only confirmed the discoveries of Galileo, but with the aid of larger and more powerful telescopes have added to their number, and so made it impossible for the Church to hide the truth any longer.

Subsequently others discovered in the rocks evidences of extinct fishes, shells, trees, and animals, proving that the earth had been of slow formation, and had taken, not a day, a week, a year, but hundreds, nay millions, of years to make it suitable for human habitation.

The study of the formation of the rocks and their ages was the work of geologists. The result of their long years of patient research is now recognised.

Other thoughtful students, when reading the accounts of the Creation and the Deluge in the Bible, discovered that both events consisted of two varying accounts dove-tailed so as to form one.

Prof. A. H. Sayce, Queen's College, Oxford, says that "Reflections of both accounts are found in the cuneiform tablets of Babylon and Assyria. Portions of an Assyrian Epic of the Creation, describing it in a series of successive acts, were first brought to light by Mr. George Smith. He pointed out the remarkable correspondence which existed between the order of the days in Genesis and the order of the tablets or books of the Assyrian poem, the first book of which describes the Beginning of all things and the watery abyss of primeval chaos; while in the fifth table comes the appointment of the heavenly bodies to rule the day and night, and in the sixth an account of the creation of the animals." The learned professor goes on to say that even the Sabbath is of Babylonian origin, and that the Biblical writer is acquainted either directly or indirectly with these traditions.

This brief summary of the light thrown on the Biblical story of the Creation by the sciences of geology, astronomy and archaeology must suffice for the present to indicate the meaning of the term "Modernists" as applying to those Bishops, Deans, etc., who can no longer shut their eyes to the above facts. Their number is much greater than is generally known. They have also rejected miracles.

Matthew Arnold says: "Our popular religion at present conceives the birth, ministry, and death of Christ, as altogether steeped in prodigy, brimful of miracle—and MIRACLES DO NOT HAPPEN."

It will be readily seen how the revelations of astronomy, geology and archaeology would adversely affect the dogmas of the Church. If the Biblical story of the Creation, the disobedience of Adam and Eve, with its consequent curse, not only on themselves but all their posterity, were not true, not divinely inspired, but based on a mythological story that was hoary with age at the time when Moses lived, there would be no need for the birth of Jesus as a vicarious atonement to negative the curse.

Although the Church of Rome forced Galileo to retract his teachings concerning the solar system, observations have proved that the "earth does move," and the accumulation of wonderful discoveries in all branches of science

ultimately forced a few of the most intellectual minds of the Roman Church to recognise them, and seek to reconcile them, but failed.

Archdeacon Lilley inquires what caused the failure of Modernism in the Roman Church? And replies, simply its suppression. The Modernist teachings, both in their philosophical and historical aspects, were too complete and revolutionary a break with the traditional theology of the Roman Church to have any chance of obtaining official sanction.

Matthew Arnold also says: "Learned pseudo-science applied to the data of the Bible is best called plainly what it is—utter blunder. . . . To try to tinker such criticism only makes matters worse. The best way is to throw it aside altogether, and forget it as fast as possible. . . . Mild defences of it leave on the mind a sense of the defender's hopeless inability to perceive our actual situation; violent defences read alas! only like A TALE TOLD BY AN IDIOT, FULL OF SOUND AND FURY."

Here is a quotation from a sermon preached in Westminster School. He said: "I prophesy that among them there are not a few who will pass through periods when they distrust and dispute the religious message which the Abbey exists to proclaim. What advice shall I give to boys born to live in such an era? Shall I say, 'Cling to the old faith'? I say rather, 'Seek truth. Rejoice that you live in one of the greatest eras of scientific progress in the history of humanity. Welcome new discoveries with an open mind. Reverence the great men who make them. But remember that behind all new knowledge the fundamental issues of life will remain veiled.' What should be our attitude to the biological doctrine of evolution? Shall we suggest doubts when in reality no doubts exist? Shall we falsify Christian history, and use the falsification to commend Darwinism as though it were no novelty? Or shall we honestly welcome new knowledge and admit that some traditional dogmas of Christian belief must be changed? To-day there is among competent men of science unanimous agreement that man had been evolved from an ape-like stock. Darwin's assertion that man has sprung from this stock has stood the test of more than half a century of critical examination. As a result the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become as folklore. But by the men who built up Catholic theology they were accepted as solid fact. Man's special creation was one of the primary assumptions of the Catholic system. Darwin's triumph has destroyed the whole theological scheme. Many of us rejoice, for we regard the assertion that any church is infallible as alike impudent and dangerous."

The Dean of St. Paul's says: "Science has been the slowly advancing Nemesis which has overtaken a barbarized and paganized Christianity. She has come with a winnowing fan in her hand, and she will not stop till she has thoroughly purged the floor. She has left us the Divine Christ, whatever may be the truth about certain mysterious events in his human life. But assuredly she has not left us the right to offer wheedling prayers to a mythical Queen of Heaven; she has not left us the right to believe in such puerile stories as the Madonna-stamp on hailstones, in order to induce a comfortably pious state of mind."

Where are we to look then for the New Gospel of Religion? Not to the Bishops as a body. They are a house divided. Bishop Barnes frankly admits that "Darwin's triumph has destroyed the whole theological scheme." What is the new scheme which Dr. Barnes has to replace the old? Bishops tell us what they DO NOT believe; they refrain from telling us in the same plain way what they DO believe. Someone has said, "No one will ever know what any Bishop really believes." They are past-masters at muffling their opinions.

Principal Garvie was reported in "The Times" as saying at a conference of Educational Associations: "I appeal to ministers to ignore the 'old women' of both sexes, and to speak out frankly and courageously, for large numbers of young people are being lost to religion because the pulpit has not frankness and courage."

So we learn that "Modernism" may be summarised as the tardy recognition, by a section of the clergy, of all discoveries in the various branches of science, such as

Astronomy, Geology, Archaeology, Biology, etc., which antagonised the belief that the writers of the Bible were divinely inspired by God. The "Fundamentalists" and those Christian ministers who maintain the Divine nature of the Bible, and oppose scientific discoveries.

But so far as I am able to ascertain none of the Modernists have propounded a basis on which they may erect a New Religion. Indeed, they are not agreed among themselves on how much of the old beliefs and traditions they are prepared to relinquish. There appears to be a general agreement that the Biblical account of the Creation, the Fall and Curse, etc., cannot be treated seriously, and must be abandoned.

A short time ago the question of the Modernists' New Religion was raised in the pages of "The Outline" by one of the leaders of the Modernist party, and Mr. G. K. Chesterton, who is an ardent defender of the Roman Church, was invited to give his opinion. He treated the question as a huge joke, and twitted the party leaders mercilessly as having no New Religion, but a series of negative statements concerning certain portions of the Old and New Testament. He pointed out to them that religion cannot be built up of negative statements.

All who are dissatisfied with the old religion and its untenable doctrines and traditions should define their new religion in affirmations on the lines of scientific revelations and the life beyond the grave, in a world or worlds that are not affected by the shifting position of the earth in its orbit round the sun.

(TO BE CONCLUDED.)

Spiritualism and the Sceptic.

THE other day I invited a friend of mine (a Wesleyan) to accompany me to a Spiritualist meeting. The invitation was emphatically but politely refused. I asked what prompted the refusal, and the only reply forthcoming was that "Spiritualism is all rot." Knowing my friend, I refused to argue, as our previous arguments concerning this question had almost resulted in a quarrel. I went to the meeting alone.

There are many people in the world who adopt this attitude, and who, I am afraid, are too fond of alluding to Spiritualism as "all rot." I doubt, however, whether the majority of these folk could produce any evidence for their views, or could even show us that they had made an investigation into the subject.

Spiritualism, in spite of these sceptics, is making rapid progress, and the scientist, the religionist, and even the agnostic are giving the subject their serious consideration. Evidence of the growth of Spiritualism is to be found in the fact that new Spiritualist Societies are being formed everywhere, and that authoritative Spiritualists are receiving every day letters of inquiry from individuals who are anxious to learn how they can communicate with the dead ones, whom they regarded as lost.

The press, too, is beginning to realise at last that the Spiritualists have a good case to place before the public, and it is gratifying to note that most of the newspapers are treating Spiritualism with the dignity which it deserves.

In spite of the prejudiced attitude typical of my friend the Spiritualists are holding their heads high, and though the battle is not yet won, they are well on the road to victory. Meanwhile, our helpers and inspirers behind the veil are watching over us, and as long as their guidance continues we need have no fear of those who seem to delight in throwing cold water on our efforts and ridiculing our claims.—M. H.

THE Spiritualist Community (Grotrian Hall) have just successfully installed a very fine organ, which has been presented to them anonymously. The organ is an electric one built on the extension system, and has a movable console. Its strength is well suited to the hall, and it has a pleasing appearance and fine tone. It will undoubtedly add to the harmony of the meetings at Grotrian Hall.

Christmas Eve !

By MABEL HOARE.

THE hand of time is pointing once again to the approach of Christmastide, when all and sundry will discard their cares and make merry.

Christmas Eve will be upon us before many days have passed. Families and friends will again be reunited. The child on this particular eve will need little persuasion to go to bed, and after a good-night kiss mother will tightly tuck the little one in, leaving him to dream happily and peacefully of the visit of good old Santa Claus.

Meanwhile, the older people will draw their chairs towards the crackling fire, and in order to create the real Christmas spirit the light will be turned low, and save for slight reflections darkness will prevail. Gathered together in such a manner, past memories will be recalled by the present. We can picture faces as we gaze earnestly into the dancing flames. It would be interesting to know what picture builds itself up before the eyes of each one. Maybe it is the face of a friend who, since our last meeting, has passed from this physical world, and perhaps during the silence which follows they are wondering what has been the message passed out to the dear one.

The sound of the bells at midnight arouses them from their thoughts, and they part none the wiser as to the destiny of those whom they and the world call dead.

Such is characteristic of the common people. Let us, however, take a glimpse into a home where half-a-dozen spiritualists have met together on the eve of Christmas. They, too, are sitting around the fireside recalling past memories, but here we see a different picture. These people are aware of the fact that they are not alone in the room they occupy. They know that their deceased relatives and friends are present with them enjoying the celebrations of Christmas Eve as much as they did when on earth. The people gathered here are communing with their departed friends as surely as they converse with each other, and Christmas greetings are exchanged between the two worlds.

At the chime of the midnight bells they bid their spirit companions a sweet good-night and a "Happy Christmas," and they part knowing that on each morrow they will meet again.

Christmas.

A SPIRIT MESSAGE RECEIVED BY "MANOEL."

THERE are many sad and sick of heart this merry Christmas-tide. To these, grant love and kindly thought. Give of your joy to give unto them some measure of prayer.

There are the hungry and despairing souls whose outlook is without light. Help given from an institution does not bring the comfort of personally-rendered assistance, where the individual pity is put forth and felt by the recipient. Think of the workless. They go without hope. In despair of being unwanted in the hive of industry, of sitting and watching the busy working tide flow past their doors, having no part in the teeming throng. Give prayer for these.

Then the sick on beds of pain, where the Christmas joy-making is without the door. Only the balm of prayer is asked from these pain-stressed bodies. Pray for these dear souls.

Again, the lonely and sad. Those who suffer torture of heart. Those alone, who have no friendly fireside to make them welcome on the day of uniting kindred and friends. Pray for these.

Give all thought to those who sit bereaved of earthly companions by death's cold hand, not knowing truly the resurrection story, of the bond of love that brings the dear one back to their mortal companions. Pray for those who long for the touch of the vanished hand and for the voice that to them is stilled.

Pray that the spiritual helpers can be given power to open their eyes and their inner ears to the loved one's voice from across the bar. Pray for the healing powers of Love, Joy and Service to be with them, and bring not first the merry heart of Christmas festival, but the knowledge that can pierce the veil of death, and give peace that passeth earthly understanding, which proceedeth from the Father, with blessings of great joy unto the earth. God be with you.

Eternal Vigilance is the Price of Liberty.

News comes from Washington, D.C., that on October 22nd, 1929, Senator Cole Blaise, of South Carolina, entered a bill on the floor of the Senate which has been placed in the hands of the Judiciary Committee. This bill requests that all mediums and fortune-tellers be classed as vagrants, put in gaol for thirty days, and fined 100 dollars when detected in their work, using the word of the bill for profit or gain.

There is no reason why a medium should not be paid for advice as well as a priest or minister. What is wrong in giving messages or advice to those who seek it from a medium?

It is only the ignorant who deny the facts of mediumship. In these days, when the leading scientists in our land are compelled to admit the reality of psychical phenomena, we have no fear of any such bill passing the House of Congress. The great advance that has been made since the raps in 1848 in the investigation of the invisible world demands recognition.

To-day the word impossible is banished from our vocabulary, and the fact that we do not understand a thing does not make it untrue.

The wireless was a mystery, the phonograph a snare and a delusion, the radio a dream—yet all of them to-day are accepted fully.

So it is with mediumship. Ignorance may persecute our mediums, the world may sneer, yet gradually it is dawning upon human comprehension that we have spirit senses that are functioning and that certain people are super-sensitive, and through this power they can bring astonishing revelations to the world.

No matter by what name they are known, the mediums must and will be protected in the rightful use of their power. We have faith to believe that Spiritualism as a religion and the rights of its votaries will be protected. The words are still in the Constitution of the United States: "Congress shall make no law respecting the establishment of a religion or prohibiting the free exercise thereof."

Spiritualists everywhere should rally to protect these rights.—"PROGRESSIVE THINKER."

FAMOUS SPIRITUALISTS AT READING.

A SERIOUS EFFORT is being made to spread the gospel of Spiritualism in Reading: On Monday, Dec. 2nd, the Rev. John Lamond, D.D., lectured in the Town Hall, and in spite of the inclemency of the weather which prevented a number of people from attending, Dr. Lamond was given an enthusiastic reception.

The address was one of an important series of monthly week-night lectures which have been arranged, and it is emphatically at the express desire of divers people on "the other side."

In addition to Dr. Lamond, the Rev. G. Vale Owen and Mr. J. Buchan-Ford, M.A., LL.B., have already taken part, while other well-known Spiritualists who have kindly promised to lecture include Sir Frank R. Benson, Mrs. Philip Champion de Crespigny, Mrs. R. Darby, Admiral J. G. Armstrong, and Major C. C. Colley, R.A. (Retired).

The organisers have the advantage of working in friendly association with the local Spiritualist Church, many of whose members are co-operating.

SUPPORT OUR ADVERTISERS.

Mystery of the Pyramids.

ROYAL TOMB THEORY CHALLENGED.

ABBE THEOPHILE MOREUX, director of Bourges Observatory and one of the most distinguished astronomers and mathematicians of the Roman Catholic Church, denies the theory that the Great Pyramid of Egypt was merely a tomb for the Pharaohs.

He has been checking the investigations made many years ago by Piazzzi-Smyth, the English astronomer. As a result of his investigations he advances the theory that the Egyptian priests, who formed a sacred caste of scientists, constructed this vast mass of stone to preserve the mathematical and astronomical formulas they had discovered.

The Pyramids were to be a permanent sundial, calendar, and a bureau of national weights and measures.

He suggests that they built the Sphinx in front of it as a sardonic sentinel, mocking and defying the future to discover the secrets.

"It is true," says Abbe Moreux in a book, "The Science of the Pharaohs," "that many of the pyramids did serve as sepulchres, but this was not the principal reason for building them.

"The greatest of them, that of Cheops, built under the fourth dynasty, or about 3,000 years before the Christian era, disproves the sepulchre theory.

"The stonework of this monument is extremely fine, but there is hardly the slightest trace of the usual funereal inscriptions.

"If the Great Pyramid was not a tomb, what was the purpose of its construction?"

The Abbe suggests that no one can explain how it happens that the sacred cubit that was used for all the measurements of the Great Pyramid is exactly the ten-millionth part of the polar radius of the earth. This is a remarkable linear unit, because of all the dimensions of the globe the polar radius is the only one that remains invariable for thousands of years.

Abbe Moreux then takes up the various measurements of the Great Pyramid, and shows how practically all of them incorporate some mathematical formula, or some secret of the stars.

Some years ago Mr. M. Adams put forward the interesting thesis that the "pyramids" and the Egyptian "Book of the Dead" were complementary one to another. The book enshrines in words what the pyramid enshrines in stone, and only in so far as these are studied side by side can the real meaning of either be understood. A great deal of effort has been made in various quarters to use the pyramid to support a theory of prophecy, and this is generally done by wrapping the facts in a mantle of imagery. It is very evident that the pyramid embodies certain definite astronomical measurements. It is even doubtful if these measurements have been improved upon to any great extent in the five thousand odd years which have elapsed since the pyramid was built. Since astronomical phenomena tend to recur with more or less exactness, with the rolling of the seasons and the precession of the equinoxes; and since, too, as we often say, history repeats itself, we should naturally expect that the past and present have some natural relationship to one another, but that is no reason for presuming the pyramid to be a prophecy.

One other phase of the subject must not be overlooked, namely, that these ancient peoples built up certain hermetic systems of philosophy which were expressed exoterically in symbolic form, the real secrets (as in the hermetic societies of to-day) being known only to the higher officials of the various orders. There is good reason to believe that the pyramid was an embodiment in stone of the progress of the initiate from the lower chambers of the neophyte to the higher attainments of the master; and was thus a temple of initiation. Research should reveal further chambers.

Gradually the archaeologist, the philosopher, and the scientist are revealing to us some of the concepts held by these ancient people, and there is every hope that we may some day understand the "divine truth" as it was understood in the ages long past. That there is a secret doctrine

hidden behind it all, there seems little doubt, and just as little about with the theories of prophecy merely distraction from the real study of the things which matter.

Materialisation and Voice at Detroit.

RUDOLF VALENTINO AND MARY BAKER EDDY SPEAK.

By JOSEPH S. EDGAR.

THE average New Yorker who has failed to stray from his beloved Manhattan has missed much, as he is entirely devoid of a knowledge of the Wonder City of the Lakes, its manufactures, its immense scope of territory, its magnificent buildings and the many progressive features which in every manner of thinking make it the outstanding city of the middle West. But Detroit is not alone to be lauded for the foregoing mentioned features, for within its confines can be found some of the greatest psychical phenomena which can gladden the heart of an investigator.

On a recent visit to Detroit, thanks to the kindness of my good friend, Rev. Harry Aldrich, one of the outstanding trumpet mediums of the country, I was enabled to get in touch with a phase of mediumship that has hitherto been denied me—MATERIALISATION. It was the mediumship of Mrs. May Bute, with the co-ordination of her husband and one of the most wonderful Indian guides it has yet been my lot to contact—"Bright Star" by name.

The room wherein the seance was held was especially built for the purpose, and during the course of the seance was lighted with a shaded electric light in the rear of the room, a shade of a violet blue in colour. The cabinet contained no furnishings, except a chair upon which the medium sat in an entranced state. During the course of the seance the curtains were drawn aside from time to time by visitors, enabling the sitters, who numbered about thirty-five, to see that there was nothing else in the cabinet of the entranced medium.

Shortly after the medium entered the cabinet and came entranced, the curtains parted and "Bright Star" emerged from the same and took a position about three feet in front of the cabinet. In her headdress glowed an immense star at least two inches from tip to tip, giving the effect of a huge sunburst of diamonds. Very soon her voice became in evidence. "Joseph"—a pause—"Joseph, I mean you, Joseph, from Washington." Obeying the summons, I went forward, and under the direction of Dr. Bute I stood within two feet of what appeared to be an original American. One of her requests was to be written up in "The Banner," which she again called to my mind during the course of the seance. She seemed to be informed as to my existence, saying, "It is about three hundred years since you were down here the last time, and intimated to her knowledge concerning her own past existences to be limited. She then informed me that they would endeavor to produce my mother. I asked her to bring forth the Egyptian father of two thousands year ago, and she replied that they would see what could be done. After calling the other members of the circle, staying materialised in the space of at least half-an-hour, she informed us she was going, and DEMATERIALISED on the spot she was standing upon, not returning to the cabinet. The last vestige of the little lady was her star shining about four inches from the floor.

Shortly after the dematerialisation of "Bright Star" I was called upon, and again approached the cabinet. When within about seven feet of that article, the curtains parted, and an exceptionally tall man, nearer seven than six feet in height, emerged in a stooping posture from the same. I called the visitor by the name I have ever given him with during the past seventeen years, and he admitted it was he. I informed him how glad I was to see him, and he made a like response with reference to myself. He then asked me if everything had not turned out to be just as I had ever informed me it would, and I answered in the affirmative. He then drew my attention to the wonderful jewel that glittered on his turban, asking me if I did

his star and crescent—a jewel which I had previously on a number of occasions been made aware of, that he was in possession of. After suggesting I leave some of my re-incarnation material and making some other remarks of interest, he informed me he must be going, and slowly descended to the floor within two feet of where I was standing. His advent surely caused a stir amongst the other sitters.

After this visitor had returned to the fourth dimension, I attempted to return to my chair, but the doctor called me back, informing me there was something else for me. The curtains again parted, and out came my mother. Her face was calm and serene, and bore no trace of the suffering which was apparent two weeks prior to her passing when I said her good-bye for the last time and returned to Washington. After greeting one another, she informed me how proud she was of me, of my writings, of my courage in trying to revive an ancient truth but little understood by the present-day population. Having been a fundamentalist of the fundamentalists, it had been hard for her to learn the lesson, but she was thankful to say that it had been accomplished, and she was now progressing and going forward. After a brief exchange in regard to family affairs, she retired. When about two feet from the floor she said "Good-bye," calling me by my name.

Many other interesting features developed in connection with the visitors to the other sitters. One young man, after conversing briefly with his maternal relative, commenced singing in as clear a tone as it ever has been my fortune to listen to the song, "When You Know You're Not Forgotten by the Girl You Can't Forget," and a little girl who sang in a piping voice a little ditty unknown to me. Both after their efforts dematerialised on the floor.

Prior to the starting of the seance the Doctor gave everybody the privilege of examining the cabinet, showed us the floor, in which no sign of a trap door was visible, and informed us that ectoplasm taken from the medium played a great part in the materialisation. The seance was of three hours duration. "Bright Star" caused a laugh by her remarks to the medium, when the latter was coming out of the trance, which seemed to be much as one coming out of a bad dream. Mrs. Bute possesses a mediumship that should go far. It is my opinion that it is not only genuine, but convincing.

With the aid of the mediumship of Rev. Aldrich I was enabled to have three exceptionally fine trumpet seances. At the forces immediately after our advent into the seance room entrance the medium, his knowledge as to what is said and done becomes nil. The major portion of the happenings in the seance are as follows:—

Hardly was I seated in my chair and the door of the room closed, when the light of a spirit aura appeared before my face, making the sign of the cross repeatedly; then a blessing in Latin was heard, after which it announced itself as Cardinal Gibbons. He started off immediately by informing me that I had made no mistake in writing to and sending reincarnation material to a high dignitary of the Mother Church in a foreign land. That the clergy of that church had access to books in their libraries that revealed the truth of the matter, and that the Prelate had nothing but the kindest feelings towards me.

I marvelled at the strength manifested by Katherineingley, and she sensing what was going on in my mind informed me it was owing to the thought which was and always will be of interest to us both, having been one of the great incidents of her life work. She was much in evidence during the seances, speaking of her struggles ere she attained success.

I was astonished to hear a voice announce itself as Mrs. Eddy, and the same evidently appeared in the tone of my voice as I repeated it inquiringly, and was further informed she was attracted to the seance as it was one of truth. That I had an absolute truth, and all she had got (and others as well) had been obtained through Spiritualism. She was again in evidence at the last seance, talking of her trials and hardships ere she attained success in that part of the great truth she brought to world recognition. Asked when I expected to return home, I informed her, and suggested she travel along, and she replied she thought she would.

My good spirit friend, Rudolph Valentino, dropped in for a chat to give me the news and offer me encouragement. My mother and a brother who has grown up on the spirit side of life, Madame Blavatsky, my mother of my last existence, Jeanne D'Albret; the greatest American since Lincoln—Theodore Roosevelt, who gave me an interesting talk along political lines, a Washington, and Andrew Carnegie, who gave me some useful advice, not forgetting to mention my good friend Bishop Foley, were some of the characters in evidence.

Conversing with Pope Pius IX., I addressed him as "Your Holiness," and he replied, "You're mistaken; the title does not belong to me. I am only your brother, and proud to be a member of your band of friends and co-workers." With that friend there is no question but truth is eternal, and a man must not lie. Would that all whose abode is the spirit world were like him and his kind. Many of a different type inhabit that abode, as one often learns to his sorrow. In that connection it is well to remember, "as you are, so do you draw."

A phrase has been in my mind for a long period, coming from where I know not. It runs as follows: "Each to his colour, each to his clime, and everyone to his own walk in life."

Talking to a high spirit, I asked his opinion with reference to the phrase. He became very much in earnest, and the trumpet was very close to my head, and the spirit said, "You're right, you're right, the Chinese should stay to himself, the Japanese to himself, and the Caucasian to himself; that is the way it was intended to be." Each to the other should be a thing apart. There should be a distinctive pride of race, but never forgetting, as Confucius has informed us, "All men are brothers," and as one who announced himself as having been a Zulu chief prior to his entry to the ethereal, "All is spirit."

At the last seance, talking with one of my great friends with reference to the materialisation, and what great pleasure it would have given me to have seen him striding out from between the curtains, he in turn drew a homely simile in regard to being out of place, but suggested that when I return to Detroit I obtain a party of ten with beliefs similar to mine, and I will be rewarded by one of the greatest seances of that kind ever given in the city of Detroit. Surely something to look forward to.

WALTHAMSTOW SPIRITUALIST CHURCH.

A LARGE propaganda meeting was held at the Baths Hall, Walthamstow, on Sunday, Dec. 1st. The hall, seating 1,000, was filled to overflowing, and many were unable to obtain admission. After the invocation, given by Mr. M. Barbanell, Mr. Hannen Swaffer addressed the meeting. His forceful and direct manner held the attention of his audience.

Mr. Barbanell also addressed the meeting by answering the man-in-the-street's objections to Spiritualism. In a pleasing but intelligent and scientific way, these objections were answered in such a manner as to leave no doubt in the minds of his listeners as to the truth of his statements.

The time passed so quickly that Mr. Glover Botham, the well-known medium, was only able to give half-a-dozen descriptions, all of which, however, were recognised.

Mr. Frank Whitmarsh, President of the London District Council of the S.N.U., who is always an ideal chairman, then gave the benediction.

The Committee of Walthamstow Spiritualist Church wish to offer their sincere thanks to Mr. Hannen Swaffer and the Executive of the L.D.C. for their invaluable help in making this propaganda meeting such a success.

The "Southend Pictorial Telegraph" recently published a lengthy report of a Christmas Fair held by the Southend Spiritualists some weeks ago, and accompanied it by excellent photographs taken at the Fair. We were able to recognise quite a number of the Southend workers, whose happy faces were certainly an ornament to the "Telegraph."

S.N.U. Fund of Benevolence.

SIR,—I have great pleasure in acknowledging collections and donations as follows from 80 churches, with Lyceums included. The sum realised is £141 12s. 11d., with personal donations £15 4s. 6d., the total for November being £156 17s. 5d. The Committee are very grateful to all subscribers, Churches and Lyceums, and wish to specially mention Southampton's splendid lead with £31 13s., sixpence more than last year.

To those who have contributed in previous years, and who have overlooked sending so far, the fund is still open. Will readers examine the list, and see if their Church or Lyceum is included. The response has been very good, but we must have an increase for December if the appeal is to be successful. Kind thoughts and good wishes we welcome, but help is needed, so that we may be able to give the pensioners a little extra for Xmas or New Year. An increased collection is necessary to carry on another year's work. The Committee extend their thanks and good wishes to all for the festive season. Well-wishers may gladden the heart of the Secretary by sending along collections and donations, so that the old people will realise they are not forgotten. A goodly number of them are confined to their homes, and are not often seen or visited. The season of goodwill will soon be with us. Send along your mite. All will be acknowledged.

MARY L. STAIR.

32B, North Street, Keighley, Yorks.

CHURCHES.—Guildford and District, £2 2s.; Heeley, Gifford Road, 10s.; Todmorden, Eagle Street, £1; Bradford Otley Road, 10s.; Shildon, Newlands Avenue, £1; Lancaster Central, £1; Newton Abbott, 14s.; Ventnor, Isle of Wight, 16s. 2d.; Reading, £1 1s.; Glasgow Association, £9; Southsea, Francis Avenue, 15s.; Drayliden Lyceum Church, 12s. 6d.; Small Heath, Birmingham, 10s.; Surbiton Christian Spiritualist Church, 10s.; Brighton, Mighell Street, £1 10s.; Hull, Gipsyville Church, 10s.; Walthamstow Church, £1; Newton Heath, £1; Walsall Re-union, £1; Nottingham, Sherwood Street, £1; Harrow, £1 4s. 8d.; Skipton National Church, 10s.; Swallowwell National Church, 4s.; Macclesfield Free Church, £2; Clapham Church, £2 2s.; South London, Peckham, £2 2s.; Normanton, Watson Street, 4s. 3d.; Blackpool Church, £2 2s.; Blackpool Lyceum, £2 2s.; Middlesbrough, Grange Road, £1 12s.; Coventry, Bull Street, £1 7s.; Sparkhill, Birmingham, 5s. 6d.; Benwell Church and Lyceum, £1 5s.; York, Spen Lane, £1 10s.; Woolwich and Plumstead Lyceum, 5s.; Castleford Progressive, £1 1s.; Openshaw, £1; Portsmouth Temple, £4; Portsmouth Lyceum, 10s.; Southend-on-Sea, £2 2s.; Cardiff, First National Church, £2 2s.; Keighley, Heber Street, £1 1s.; Collyhurst Lyceum, 5s.; Eastwood and District, 5s.; Bowes Park and Palmer's Green, 5s.; Northampton, £1; Woodseats, Heeley, 10s.; Rossington, Yorks., 7s. 6d.; Southport, Hawkshead, £1 5s.; Longsight, Manchester, £1 1s.; Derby, Charnwood Street, £1 10s.; Sheffield, Centre Alliance, £1 1s.; Chester, First Church, 10s.; Tottenham, £3 3s.; Heeley Lyceum, Gifford Road, 10s.; Southampton Church and Lyceum, £31 13s.; Northern District Council Churches, per Mr. W. D. Todd, £10; Cheltenham, Proceeds of Healing Mission conducted by Miss H. Wright, £2 19s.; Brighouse Alliance, 11s. 10d.; Eastleigh Church, £1 5s.; Eastleigh Lyceum, 15s.; Peterborough Church, £1; Wes Melton, 10s.; Yeadon National, 10s.; Halifax St. Paul's Church and Lyceum, £2; Blackburn Temple Church and Lyceum, £2 2s.; Stourbridge, 10s.; Congleton, £1 1s.; Aston, Birmingham, 14s.; Kenton Church, £1 13s. 6d.; Pontypool, Cram Street, 2s. 6d.; Huddersfield, Ramsden Street, £2 2s.; Leicester, Rupert Street, £1 1s.; Doncaster, Baker Street, £1; Sowerby Bridge, £1 11s.; Gosport, 5s.; Milton Society, Whetley Lane, Bradford, 5s.; Moston, Manchester, £1 5s.; Brighton Lyceum, 10s.; Southern District Council, E. C. Tea Table Collection, £2 12s. 6d. Total £141 12s. 11d.

PERSONAL DONATIONS.—Well Wisher, 10s. 6d.; A Friend, Blackpool, 5s.; Mr. Venables, 10s.; J. J. Ashworth, 5s.; Lady Conan Doyle, £5; Misses O. and M. Bubb, £2 1s.; H. Blackwell, £2 2s.; J. Reynolds, 10s.; Mr. A. E. Sutcliffe, £2 2s.; Miss A. Wright, 4s.; Mr. and Mrs. Coleman, Lewisham, 10s.; Roy Brown's Seances, £1 5s. Total £15 4s. 6d.

Transitions.

MRS. E. CARTMELL (PRESTON).

We have to record the transition, which took place on Thursday, December 5th, of Mrs. E. Cartmell, of Preston Lancs., after a long and painful illness. The transition occurred in hospital, to which she was removed some months ago, during most of which time she was unconscious.

Mr. and Mrs. Cartmell came to the Spiritualist movement about thirty-three years ago, and associated themselves with the church at the Weavers' Hall, under the presidency of the late James Swindlehurst. The propaganda of Spiritualism in those days was difficult. A good deal of open-air work was done in the Market Square, and it was no unusual thing for both chairman, speakers and supporters to be pelted with missiles of all kinds. Mr. Cartmell strongly supported all such efforts, and close co-operation took place with the Walker Street Society, whose resident speaker, Mr. Ernest Marklew, did much to break down the opposition.

Mrs. Cartmell's house at Newhall Lane was an open door to the workers of those days, and the leading speakers of the movement were entertained there. Activities were subsequently transferred to Clarke's Yard, and then to Lancaster Road. Mrs. Cartmell herself was a quiet, unobtrusive worker, but one of those motherly souls who did much to establish harmony in the ranks.

The mortal remains were interred at Preston Cemetery on Monday, December 8th, Mrs. M. E. Pickles, of Blackpool, officiating. Considerable sympathy is felt for Mr. Cartmell who recently had a stroke, and for the five children who remain, all of whom have been trained in the Lyceum, and have been ardent workers in the cause. The movement is all the poorer for the physical loss of such a worker as Mrs. Cartmell, for though she was only 66 years of age, she had lived a full life.

A SHELTER FOR OUTCASTS.

THE opening of a new hostel for homeless men, founded by the "S.O.S." Society, promoted by Mr. Denis Grinling and Mrs. St. Clair Stobart, took place on Thursday evening, December 12th, the dedication service being given by Dr. Maud, Bishop of Kensington.

Sir Oliver Lodge gave a short address, commending the work done, and in the course of his final remarks referred to the wide difference between primitive man and so-called civilised man to-day. The primitive man, seeking a home, could take refuge in a cavern or build himself a hut, but a homeless man in civilisation had no foot of ground to call his own and no place where he could rest without fear of molestation. He must not loiter, and wherever he went to seek repose he would probably be regarded as a trespasser. He might sleep on a park seat or in the street, but this was also against the law.

Sir Oliver suggested the erection of sheds divided into compartments, which might be provided for homeless wanderers to rest in, when they could find no other shelter. He clearly recognised that it was a scheme that needed careful thinking out, and to which there might be objections, but in view of the wretchedness resulting from a civilisation that reduced men and women to the position of homeless wanderers, he thought it was at least worth considering.

The new hostel is at 61, Mount Pleasant, W.C.1, and was formerly a tavern, "The Old Cheshire Cheese." It has been converted and re-conditioned.

Admiral Drury-Lowe, Admiral Armstrong, Lady Barrett, M.D., and Father Adderley are among the supporters of the scheme, and the hostel has been dedicated to the memory of the Rev. C. Studdart-Kennedy ("Woodbine Willie").

MR. SHAW DESMOND will address the Glasgow Association of Spiritualists on Sunday, December 22nd, at 2-30 p.m. Mr. Rosslyn Mitchell (ex-M.P.) will occupy the chair. A similar meeting will be held on the same evening at 8 p.m. in the Music Hall, Edinburgh.

NEWSY NOTES.

SHORTAGE OF PRIESTS.

There has been considerable bewailing within the last few weeks concerning the shortage of priests and clerics, and in some cases, we understand, new Catholic parishes are threatened in consequence of the clerical decline. "Clergymen are abominably underpaid," the Bishop of St. Albans states, by which it is apparent that even clerics have to live. We hear much to-day about the half-crowns given to mediums, but far less of the sometimes preposterous sums paid annually to Christian ministers. One Bishop has stated that no ideal clergyman can be obtained for £375 per year, but we should like a definition of an ideal clergyman. Meanwhile, Christ Church, Alsager, near Crewe, is threatened to be closed in consequence of the shortage of priests. "At the moment there is not a single priest available for a single emergency that may arise," says the Cardinal Archbishop of Westminster. We smiled, however, at the "explanation" which has come from Westminster: "This shortage is due to the extraordinary extension of the Church."

NEW MEANS OF COMMUNICATION.

That contact could be secured with the spirit world by means of employing "non-conducted electricity" we were interested to learn from reading a report published in the "Sunday Referee." The man who uses this interesting type of "medium" comes from America, and appears to believe in putting his spirits to practical purposes. Through their assistance he hopes to be able to secure some treasure trove which amounts in capital to a mere million pounds. The information supplied by the other world even indicated the spot on which the treasure chest was buried," says the "Sunday Referee." "Pastor Smith, who was invited to bring his psychic powers to the aid of the search, was sceptical. 'Psychically,' he told Mr. Webster, the treasure hunter, 'I do not feel there is anything in your vision. Mr. Webster was undaunted. 'I know there is,' he answered, 'and I am going to get it.' But the chest has not been found—as yet." Mr. Webster has, aided by his alleged discarnate friends, obtained through "non-conducted electricity" a new principle for the operation of electric motors. He is patenting this discovery, and is living in great hopes that the other world may have assisted him to revolutionise the electricity industry. We think that Mr. Webster would, however, be wise to remember that people pass on to the other side in various stages of development, and that it is not usual for the most highly evolved to return to earth merely to give details of treasure trove and electrical inventions, thus heaping material wealth upon individuals who might well be ruined by unaccustomed wealth.

PSYCHIC CLUBS.

A reader suggests that Spiritualists in all provincial towns should mutually decide upon some cafe or restaurant as a meeting-place, with a view to eventually forming a psychic club in the neighbourhood. The advantages, he points out, would be numerous, and besides catering along social lines for the Spiritualists in the vicinity, it would pave the way for instituting district discussion classes and similar enterprises. The idea is certainly worthy of support. In many towns the formation of a Psychic Club would be too extensive a project to attempt in one step, and these especially should be interested in our reader's suggestion. If it were generally known amongst Spiritualists that ——— Restaurant was their appointed meeting-place, the Spiritualists in the town would be a long way along the path to the organisation of an actual Psychic Club. In passing our reader's suggestion, we give it every commendation. The experiment has been tried in more than one town without great success, but our numbers are gradually growing.

THE PARSON AND THE PARISH.

The "Manchester Evening Chronicle," aware of the increasing interest of the general public on matters of reli-

gion, has opened a nightly "Column for the Churches," in which clerics of "all" denominations are to take part. Needless to say, the "all" confines itself exclusively to certain orthodox and popular bodies. The Vicar of Bolton (Rev. Canon Carpenter, B.D.) contributes the opening article, which can claim to be interesting from many points of view. The Vicar is not at all satisfied with the present relation between the parson and the people. He proposes that the clerics should start discussion classes amongst their parishioners, and adds: "What benefits would accrue if, next Monday, everyone of them would spend an hour in finding an answer to the question: On what grounds do I believe in Christ? And then spend a similar time on the five other week-days in considering such questions as: What is the Mind of Christ on Courtship, Forgiveness, Death, Armaments, and Sunday? Or Immortality, Wages, the Old Testament, Providence and the Slums?" Except to add that "the mind of Christ" might be very largely that of the Vicar, or, at most, of the parishioners themselves, the idea of the Vicar of Bolton is a very good one. At present, we know of at least one provincial church where the minister's sermon is discussed at an after-meeting of the congregation each Sunday evening, a plan which might be followed more extensively with profit. OBSERVER.

"SECULARISATION OF SOCIETY."

In the "Carlisle Diocesan Gazette" the Bishop of Carlisle bemoans the "steady acceleration of the pace at which people have been leaving the Church." So far as his own diocese is concerned, things have been, he believes, growing steadily worse during the last five years.

Although the Bishop does not think it true to say that industrial life is altogether without religious sanctions, he finds that it is impossible to successfully appeal to the Sermon on the Mount on many of the principles of Christianity with any anticipation of real acceptance in the industrial world. He declares that society is becoming more secularised, and bases his opinion on the fact that more and more people are leaving the Church.

The Bishop's is, we think, rather a foregone conclusion. We respectfully submit that there are other movements besides the secular one, which people leaving the church pour into.

EALING LYCEUM CONCERT.—On Saturday, Nov. 30th, the Ealing Lyceum gave a highly successful concert, when Madame Stella Ford sang several solos in her usual impassioned manner. Mr. Picknell also supported the vocal side of the concert. Miss E. Hewitt and Mr. K. Leonard appeared in an amusing sketch by Miss Leonard, entitled "Two on a Bus," while Miss N. Hewitt rendered "The Rustle of Spring" on the piano. The Misses B. Godfrey, S. Forder, A. Baker and M. Taylor also took part. Among the seniors Miss Sheila Smith recited "Abou Ben Adhem" and Mr. Dearnley Serjeant "Antony's Farewell to Cleopatra." The whole entertainment testified to the high standard of talent exhibited by the Lyceum.

WATFORD.—On December 6th the Spiritualist Centre, Watford College, Watford, held its first social at the Odd-fellows' Hall. The room was crowded. After a programme of music and recitations, Mr. E. Davis outlined the progress of the church since its opening in June, 1928. After thanking those present for their loyal co-operation, the leader, Mrs. E. Davis, presented a handsome bouquet to Mrs. Findlay, whose help she said had been invaluable, and then went on to state that early in the New Year she was glad to be able to tell them that they would have their own church. Work was being put in hand as speedily as possible. This news was received with great enthusiasm. A sketch, "During Dinner," was given by Mrs. Keel and helpers, and, judging by the laughter of the audience, thoroughly enjoyed. A small stall realised £5 15s. towards the building fund. The social closed with determination to do their best to carry on the work in Watford.

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FRIDAY, DECEMBER 20, 1929.

Greeting!

The Editor and his Staff extend to
the readers of "The Two Worlds"
their best wishes for
A Happy and Peaceful Christmas!

Christmas Thoughts!

The great ideal which has ever danced as a firefly before the human imagination is that of a time of peace, goodwill, and brotherhood. As the year slowly rolls to its close and brings round again the time of family reunion, of holly and happiness, we reach the annual festival in which such ideal approximates nearest to its realisation. The days are short; the weather has been depressing, but the human mind is capable of living in another world than the merely material one. Friendship and goodwill are difficult to measure in material terms, but they are probably the most real things we possess. Peace and brotherhood are terms which are too often misinterpreted. They are too often looked at from the purely negative standpoint. Peace is not merely the negative absence of strife. It is the positive enjoyment of confidence and goodwill. Brotherhood too is often looked at from the standpoint of the desire that others shall be brotherly to oneself, but brotherhood implies reciprocal relationships, and where this does not exist there is no true brotherhood. The man who exhibits kindness and generosity to someone who is incapable of responding to it, may imagine he is brotherly when he is merely kind. A man can only be really brotherly with those who are his brethren in a truly spiritual and reciprocal form. At least two people are necessary to brotherhood.

We hail the coming of Christmas because it gives us a time of positive goodwill. Suspicions and hatreds are banished from our minds. We strive to forget those who have been our enemies and opponents, and cultivate the closest and kindest relations with all whom we may be brought into contact. It is a time of reminiscence, when men's thoughts tend to wander in the chambers of memory, and even those who have long since disappeared from scenes material are still recognised as part of ourselves because they are bound to us by ties of memory and affection. To those who dwell in northern latitudes there is something symbolical in these memories of the past, for the harvest is over, and we are living very largely upon the

labours and fruits of the early year, and the spirit of our common interdependence is brought home to us.

The origin of Christmas is hidden in the mists of antiquity, but it is pretty clear that ten thousand years ago men celebrated the festival of the re-birth of the Sun. It is a time of hope. The shortest day has passed. The great orb of day whose wondrous radiation brings life and prosperity to the earth has descended into its southern deeps, and at Christmas begins to rise again to pursue its annual course. As the days lengthen Nature will gradually awaken from her winter sleep, and out of the darkness and the gloom the glory of summer will again return. Such was the ancient story, ever recurring, yet ever new, and these ancient peoples had a sublime intuition that earth and all its phenomena were but the manifestation of an indwelling spirit ever true to itself. "As above, so below," they said, and they wrapped round their ancient heroes the symbols which they read in the skies. And so we celebrate the birth of the Eternal Son at Christmastide—the son of whom it was said: "Before Abraham was, I am." In the Saturnalia of Ancient Rome, the 25th December on the first day of the festival was celebrated under the name of "Dies Natalis Invicti Solis"—the Birthday of the Invincible Sun.

The adoption of such a festival by the early Christian Church purified the festival of much that was coarse, vulgar and degrading. The principles of love and worship slowly displaced the impious orgies of the past, until to-day Christmas is associated with affection, friendship, brotherhood, goodwill, and the hope of a brighter future. The fact is that the day of the birth of Jesus of Nazareth is unknown. It is unlikely, for instance, that shepherds would be "watching their flocks by night" in the fields on the uplands of Palestine on the 25th of December. There is no reason for believing that the actual historical event took place upon the date on which we celebrate it, while there is no certainty of even the exact year of its occurrence. None the less, the new dispensation has established itself in the hearts of the Western world, and it is good that amid the strife and trial, amidst all the depression and hardship which still pervade Europe, there should be some few days in which men's thoughts are centred upon others rather than themselves, and the spirit of charity and kindness become predominant.

The time will come when the spirit of Christmas will extend throughout the year. When men will see that strife and hatred are ruinous: that heartless competition and war and poverty are symbols of the ignorance and unspirituality of humanity. There is enough in the world for us all. There is more waste in the world than would supply all the legitimate needs of all its peoples. There is much of paganism and ignorance still left in our nature. We have not yet developed sufficient intelligence to live in a world of plenty in the spirit of peace and brotherhood. But through strife and hardship we are learning our lesson, and the time is coming when throughout the whole world and at all times the spirit of Christmas will prevail. Let us try to hasten the day.

CURRENT TOPICS.

A MAGISTERIAL PROTEST.

We are pleased to see that at last some protest is made against the indefensible action of the police in creating crimes in order to promote prosecutions. Mr. H. Marshall (the Leeds Stipendiary) had before him a case in which the licensee of a public house was summoned for supplying drink after closing hours. He adjourned the case in order to enable the prosecution to consider their position. The prosecution alleged that P.C. Priestley was served after hours. No one else, however, was served, and Mr. Marshall asked if that was the only sale the police were going to prove. Mr. O'Donnell replied that that constituted the only direct evidence, but there was a suspicion that drink had been sold after hours. The magistrate replied: "That will not do. It is utterly and entirely wrong for the police to incite anyone to commit a breach of the law." Mr. O'Donnell submitted with all respect that it was the only course that could be taken, but

the magistrate held that "such a course was definitely wrong and wholly indefensible." The case is of importance to Spiritualists, because the same methods are applied in the prosecution of mediums. There has never been a single case to our knowledge of any medium being prosecuted for deceiving anyone but a police spy, who is generally paid to secure a conviction. In many cases they are not even gained policemen, but female hangers-on at the police station who are out to secure cheap and easy money. It is time a protest was made against the valuable time of the police and the monies of the ratepayers being expended in inciting honest citizens to commit crime, and we hope that the Home Office will take steps to stop the custom which has existed far too long.

CONFUSION IS ARTIFICIALLY MADE. MR. C. E. M. JOAD, writing in "The Referee," hazards the opinion that the subject of psychical research "is in a state of gross confusion." We suggest that this is bound to be the case when individuals who have pet theories to exploit are always trying to twist phenomena to their own ends. It should not be the business of the scientist to endeavour to make phenomena prove or disprove any particular thing. It is his business to observe the phenomena as they are. To record them faithfully, and come to his conclusions as a result of his observations, rather than before them. Mr. Joad seems inclined to take the conjurers to task, and suggests that "the childish business of bell-ringing, curtain flapping, spirit writing, and table raising is not worthy the steel of a good conjurer." We quite agree. The business of a conjurer is to deceive for the purpose of entertainment. The business of a psychic and of a psychical investigator is to observe rare phenomena for the purpose of tabulating them exactly. It is no part of the business of a watchmaker to imitate a miner cutting coal. Let each attend to his own business, and there will be far less confusion than there is at present, but as long as the conjuring fraternity will persist in imagining that a medium is simply a rival in the entertainment world, rather than a piece of scientific apparatus, the confusion Mr. Joad complains about will still go on. Let the cobbler stick to his last, and the position will simplify itself.

THE FEAR OF PUBLIC OPINION. MR. JOAD says: "Many people still look at these phenomena askance, and it is said to be more than the reputation of a scientist is worth to ascribe to a belief in their validity. In spite, however, of the disfavour of the scientists the phenomena insist on occurring." The facts seem to be that the scientist is suspended between two opposing poles. One, the natural conservatism of science, which always hesitates to accept anything new, particularly in the case of medical science; and the fear of what other people will think. This fear of public opinion is the great bugbear of to-day. Everyone seems afraid to do the things they know ought to be done, because their next door neighbour might think something. It is a spineless attitude. The man who is honest and sincere in his actions, and who is satisfied that those actions are for the general good, should be above pandering to the puny prejudices of those who do nothing themselves, but are always out to criticise those who do. However, Mr. Joad does give us some information as to what occurred at one of the Schneider seances when "a waste-paper basket travelled through the room." It is the sort of thing which is occurring in scores of seances throughout England week by week. Mr. Joad tells us of the possibility of the emission of ectoplasm from the nose, mouth, or the ears of the medium. "It is asserted," he says, "that it has been seen on occasions to form itself into the likeness of a human hand to lead with perfectly modelled features, but I have never myself observed this alleged phenomena." That is one of the difficulties in dealing with this type of phenomena. The people who have seen these things are generally too modest to rush into print, but if Mr. Joad had seen, as we have seen, the ectoplasm build itself up, in good light, into a fully-robed form of five feet ten, and enter into conversation with those assembled, he would probably hesitate to write articles for "The Referee." At any rate, we are at

one with Mr. Joad in his final conclusions. He says: "We are sitting, I feel, in front of one of Nature's most interesting exhibitions as a respectful audience. To pass judgment would be premature until we have seen more of the play." Who the "we" happens to be leaves us in doubt.

A REINCARNATION DISCUSSION. FOLLOWING Sir Oliver Lodge, whose article on reincarnation in the "Daily Mail" we alluded to last week, interesting articles have appeared from the pen of Mr. Algernon Blackwood and Sir Arthur Conan Doyle. Mr. Blackwood raises the important point of the existence of what may be called "racial memory" in the subconscious layers of the mind. The theory may seem far-fetched, but if it is true, as embryology shows, that the human body reproduces in its development all the evolutionary stages through which life has passed in its ascent from monad to man, there is no "a priori" reason why the same principle should not be applied to the mentation of man. It would explain the annoying fact which continually obtrudes itself, of a dozen or more people who each claim to have been the Egyptian Hypatia, the Queen of Sheba, the great Charlemagne, or other of the historic characters of the ages. This may be due to some distant family relationship which has persisted in the race memory of the individual. It is perhaps a far-fetched theory, but so perhaps is reincarnation itself.

A STRANGE CASE. SIR ARTHUR CONAN DOYLE claims that he has "never entirely satisfied himself upon the subject of reincarnation," but claims that cases are occasionally brought to one's notice which are difficult to explain by any other hypothesis. He cites some of the experiments by Colonel De Rochas in France upon hypnotised subjects, and proceeds to relate the case of a man who had a persistent dream of the time of the Roman occupation of Britain, during which he cruelly killed a woman in one of the camps. Before her death she cursed him, saying that one day he would beg of her for food. A few years ago the dreamer recognised a spot in Kent as the scene of this ancient incident, and being on tramp he was refused food by a woman who was the exact duplicate of the woman of his dream. This again raises the question of whether the same people are always reincarnated at the same time, and since men are born and die at different ages and at different periods, it is difficult to suppose (even if reincarnation be true) that all the people of one generation are simultaneously reincarnated in another. The question bristles with difficulties, and while it is easy to accept an explanation which covers part of the facts, it is difficult to conceive an explanation which covers the whole of the facts.

DR. ABRAHAM WALLACE.

WE regret to hear that Dr. Abraham Wallace, one of the grand old men of psychical research, is lying seriously ill at his home in Paignton. Despite his advanced years, we understand he is making a brave struggle against his disabilities. Dr. Wallace was assistant to Dr. Lister at the Edinburgh Medical School in 1871, at the time when the carbolic spray was first used in antiseptic surgery. For over forty years he has been interested in psychical research, and has served on the Council of the S.P.R.

VERIFICATION.—Florence Marryat, in "There Is No Death," chap. xi., tells us of a Bruges monk who killed a nun in 1498, and who was set partially free by her intervention. Now there are Flemish chronicles, published by the Belgian Government, and if one only knew the name of the convent described, it might be possible to verify the fact. Again, in Vale Owen's "Lowlands of Heaven" we are introduced to a Liverpool seamstress who lived in Walton Breck Road, Anfield. As she died about 1898, someone ought to verify this fact also by inquiry along that road. We may be content with our own experiences, but anyone with the missionary spirit wants to face a sceptical world with hard facts.—A. J. EDMUNDS.

Book Review.

ERNEST BOZZANO. *PENSEE ET VOLONTE*. Paris, editions Jean Meyer, 8 Rue Copernic, 1919. Price 1s.

This little book by the author of very valuable works (on the phenomena of death, on metapsychics, on the super-normal manifestations among animals and savages, on psychometry and telesthesia) contains a very interesting theory of the power of materialisation, explained as the action of thought and will on matter. The author gives much important evidence to show that materialisations can only be produced by spirits, and that, in fact, all our human life is a materialisation, accomplished by our soul, which is a spirit. The author describes experiments in which thought forms were photographed, and gives an historic account of the development of theories. He quotes Geley as the chief authority on the subject. But after having explained at length that only thought and will can shape matter, and that thought and will can never be a product of the brain, or of any matter, he goes on to identify God with ether, and thus creates a material-idol in the place of an immaterial spirit ruling the universe. He quotes the Rev. John Page Hopps as his authority for this view, and several other English writers, such as Edmund Spenser, F. M. Melton and B. A. Marriott. Despite this inconsistency, he concludes in favour of the survival of the soul and the confirmation of the activity of spirits.—W. L.

"STUDIES IN CHRISTIANITY." By Arthur Clutton Brock. London: Constable & Co.

In this excellently written book the author of "The Ultimate Belief," which was a charming and noble book, a very clear and honest confession of faith and a challenge that can hardly be disregarded, returns to the fundamental aspects of Christianity, and deals in four chapters with absolute values, the Christian doctrine of love, Christ and the Christian, and the Grace of God. On all these subjects the author says only what is and will remain forever true, and his book deserves the highest praise. In a concluding chapter on the future of Christianity, the author says: "We are no longer content with a Christian Church practising its devotions apart from a secular State as if it were trying to ignore an unpleasant noise. We no longer believe that Christianity is designed to console the oppressed and the oppressors. If it is to exist at all, it must exist in the common and political will that there be no oppressed or oppressors. And that will is no will at all unless it is political." The Christianity of men like William Wilberforce has become a by-word with the poor, and even the rich no longer believe in it. It has failed utterly, failed even to be an opiate. But the Christianity of Christ remains undiscredited, because we have not dared yet to try it. Where it is to be tried if it is to be believed, in our politics. We have tried other things in our politics, and they have not succeeded, judged by any test. Let us, if we will, say that Christianity is the only way to succeed in the struggle for life." This sentence gives the key to the whole thought of Clutton Brock, and shows the value and importance of his work.—W. L.

"SPIRIT TEACHINGS."

On December 2nd Mr. Whitmarsh led those present at the L.D.C. Discussion Group meeting in a further appreciation of this valuable worker. He marked that the book discloses the story of a man gradually emerging from the prison house of his former set opinions, from the restrictions of his theological conceptions.

Stanton Moses, in an opening to chapter thirteen, says, in essence, that many points in the succeeding chapter were of an absolutely fatal nature to his Christian knowledge. His mind at that time was in a confused and uncertain condition, and in this connection it is worthy of note that his inspirers simply advised him to pray, and not to form any hasty conclusion. He was assured that angel ministers were always hovering around ready to bear his petition onward to higher spheres, to those higher beings who have long lost touch with the less exalted spheres.

"Imperator" urges that more time be spent in prayer, care being taken to distinguish between the merely formal utterances of various forms of devotion and the spontaneous outpouring of the heart, which really is prayer. Stress was laid upon the fact that prayer requires no ceremony or preparation. Very frequently it is the ungranted prayer that brings the greatest blessing, and it is only our dull perception that prevents us from fully realising this. "Imperator" said that Stanton Moses could not understand, but if only he could see as they do he would know from whence comes that blessing—or balm.

MRS. HINCHLIFFE VISITS YARMOUTH.

A CROWDED MEETING faced Mrs. Hinchliffe on the occasion of a lecture on "Captain Hinchliffe's Return" in the Co-operative Hall, Yarmouth, recently. Mr. G. T. Brown, President of the Yarmouth Spiritualists' Society, occupied the chair. Introducing the speaker, Mr. Brown referred to his early association with Spiritualism, when, he said, "there were only one Spiritualistic church in London and twenty throughout the British Isles." To-day there were over five hundred organisations attached to the Spiritualists' National Union, and the number of Societies in the country was steadily increasing. Mrs. Hinchliffe spoke very much along the lines of the address on Captain Hinchliffe's return reported in a recent issue. She was warmly welcomed, and left her audience impressed by her sincerity and confidence. Good work will result from the meeting.

LEEDS DISTRICT COMMITTEE.

THE President (Alderman Brewer) occupied the chair at the last conference of the Leeds District Committee, held at Featherstone N. S. Church, on Sunday December 8th. A hymn, invocation, and several minutes' spirit communion preceded the business. A warm welcome was given to the Committee by Mrs. Mansfield, and suitably responded to by the President. Roll was called, and the following churches answered: Castleford, Featherstone, Horsforth, Pontefract, and South Kirby. The five churches were represented by five delegates, four associates, and four officers. In addition, there were representatives from Grimesthorpe, who were seeking advice regarding affiliation.

The minutes and correspondence were in turn disposed of, and a lengthy discussion on the financial status subsequently ensued. Church reports were given and accepted, as was also a report of a special propaganda meeting held at Horsforth and that of a concert at Armley. The nomination of an additional associate brought the business to a close.

In the afternoon and evening meetings were conducted by the President and Mr. A. Smith, when the usual vote of thanks to the local Society terminated a successful day's work.

HOUNSLOW SOCIETY'S NEW CHURCH.—On the evening of Dec. 3rd the members and friends of the Hounslow Spiritual Mission met at their new church, Hanworth Road (President, Mrs. E. Treadgold). Mrs. Frances Tyler, President of the Battersea Spiritualist Church, performed the opening ceremony, and stated that after a very hard uphill fight the members had obtained a permanent church; and she was sure that before very long the church would have to be enlarged. This could be easily accomplished, as there was plenty of land adjoining. After unveiling a beautiful picture of Christ, the Light of the World, Mrs. Tyler then declared the church open, and gave a forcible address on "Spiritualism and our personal responsibilities," followed by clairvoyance and messages, all being recognised. Greetings were received from Hanwell and Battersea Churches and the London Lyceum District Council. A crowded and attentive audience was a pleasing result of the effort.

J. WARD, The Lancashire
Bloodless Surgeon,
Who Cures by Natural Painless Treatment.
STOMACH, HEART, CHEST and NERVE SPECIALIST.



The Second "Dinner Entertainment" to 500 "Cured "Incurables," Patients of John Ward, and Friends, at the Co-operative Hall, Ardwick, Manchester, September 7th, 1912.

WHY SUFFER AND DIE ?

when you can be cured by the man who, during the last thirty years, has successfully treated 50,000 patients.

MR. JOHN WARD,
THE SPECIALLY GIFTED NATURAL DIAGNOSER AND HEALER.

ESTABLISHED IN MANCHESTER FOR MORE THAN A QUARTER OF A CENTURY.

THOUSANDS OF KNEE TROUBLES CURED WITHOUT OPERATIONS.

FROM ALL COUNTRIES AND CLIMES THE SICK AND AFFLICTED COME TO HIM AND GO AWAY REJOICING.

M.P.'s have been to Mr. Ward, magistrates and councillors have been to him, mayors and aldermen have been to him, doctors have been to him, and sent their wives and children for treatment, and they all say it is marvellous. In 1902 Mr. Ward was presented with an illuminated address bearing the names of councillors and magistrates testifying to the hundreds of lives he had saved in Bolton and Horwich districts by his wonderful treatment of sufferers from Pneumonia, Consumption, Chest Diseases, and other complaints too numerous to mention.

THOUSANDS OF OPERATIONS HAVE BEEN AVOIDED BY THIS PAINLESS SOOTHING TREATMENT.

The patients in the above photograph have been cured of one or other of the following diseases :
RHEUMATISM, RHEUMATOID ARTHRITIS, NEURITIS, GASTRITIS, HEART TROUBLE, SPINAL TROUBLE, SEIZURES, UNDEVELOPED BRIAN, NASAL CATARRH, GALL STONES, LIVER COMPLAINTS, BLOOD PRESSURE, CHANGE OF LIFE, AND ALL BODILY AILMENTS, PERNICIOUS ANÆMIA, LOOSE CARTILAGE, WATER ON THE KNEE, TUBERCULAR KNEES, INFANTILE PARALYSIS, WASTED LIMBS, FLAT FEET, WEAK ANKLES, DEGENERATED MUSCLES, ETC., ETC.

WRITE FOR ILLUSTRATED PAMPHLET AND TESTIMONIALS.

MR. WARD MAY BE SEEN AT THE FOLLOWING ADDRESSES :—

MANCHESTER :

21, BRUNSWICK ST., ARDWICK GREEN.
WEDNESDAYS 2 to 6. FRIDAYS 10 to 6.

STOCKPORT :

"EASTHOLME," 2, HEATON MOOR ROAD.
WEDNESDAYS 10 to 1. SATURDAYS 10 to 6.

Phone : Heaton Moor, 897.

LONDON : 156, Harrow Road, Paddington (near Paddington Station).

MONDAYS 10 to 6.

TUESDAYS 10 to 1.

ALL COMMUNICATIONS TO BE SENT TO THE STOCKPORT OR LONDON ADDRESSES.

CORRESPONDENCE.

THE NEED FOR A SPIRITUALIST PRESS ASSOCIATION.

SIR,—In your issue of October 11th you report an address by Mr. Graham Moffatt, in which he "urges the need for a Spiritualist Press Association," on the lines of the "Rationalist Press Association," to "flood the market with the works of the great writers on Spiritualism at the lowest possible prices," going on to refer to the ignorance among Spiritualists of our own great literature. I beg to endorse this suggestion heartily. The R.P.A., with no great financial resources, has circulated its series of "sixpenny reprints" (afterwards raised to one shilling) to the extent of over three million copies, thereby doing much good in the way of destroying religious superstition and popularising scientific facts, and also some harm in the way of spreading narrow materialistic dogmatism and pessimism. Why should we not issue an equally extensive series of shilling reprints of the best books in our really wonderful literature? I would like to mention one, the Report of the Committee of the Dialectical Society, published in 1870. It is full of first-rate evidence of phenomena, as interesting and useful now as ever, it has long been out of print in English, and is at present procurable only in a French translation published in 1900 by Leymarie, Paris. There are many other early books, such as Massey's translation of Zollner's "Transcendental Physics," which deserve to be reprinted. The materialists have nothing to propagate but a gospel of despair, or at best of resignation. Surely we Spiritualists should not be behind them in propaganda of our better faith and knowledge.

CHARLES A. PAIRRY, B.A.

Yoda Mura, Kanagawa-Ken, Japan.

RESIDENT SPEAKERS, THE ONE-MAN CHURCH, AND RESTRICTION OF SPEAKERS.

SIR,—I now see that I am accused of deliberately going outside the matter discussed, and bringing various items in not relative to the purpose of Mr. W. H. Evans when he introduced the above subjects. I can only say that after a very careful examination of Mr. Stockwell's letter and my reply; that I only dealt specifically with the points that he (Mr. Stockwell) raised, so that if I have gone outside the matter discussed, it was only due to the fact that Mr. Stockwell had done so.

The Council of the S.N.U. must now be living free from terror, having learnt that Mr. Stockwell does not attempt to tackle the S.N.U., but had he done so, I agree with him that there would be many surprises, and some not expected by him. Yet in spite of this, I see that Mr. Stockwell still attempts something which I suppose is meant to be an attack.

Unfortunately it misfires right at the beginning, because he obviously is unfamiliar with the procedure in the S.N.U. He, for instance, refers to a list of Rules for Churches, and implies that these are compulsory, whereas they are merely a "model set" of rules drawn up for the help and guidance of churches in response to numerous requests.

Take, for instance, his two references to the Constitution, namely: "1. The Church SHALL be composed of an unlimited number of members." The word "SHALL" is misinterpreted by Mr. Stockwell. It should read only in an ordinary declamatory sense, and not in the compulsory sense as suggested by him.

"2. Members MUST accept the Seven Principles." This I agree is compulsory. If Mr. Stockwell were familiar with the Movement he would have known better than to seize this as a weapon with which to attack the Union. Frankly, I am not concerned with the fact that Mr. Stockwell has walked with spirit entities from youth up, neither must he imagine that because he is 50 years of age these two factors make him immune from criticism. If he is afraid of being criticised, let him avoid making public statements in a public journal.

It is idle to dismiss the one-man church question by saying that it is one that will ultimately settle itself. This is not the way to tackle problems.

I do not agree that the "Brotherhood of Man" theory

is "sloppy slush and tosh." Despite all the lip service, it still remains an ideal yet to be achieved in the course of man's evolution, and it will be achieved by a right understanding of the term "Union is strength," and by translating this phrase into terms of real life and service.

I am quite prepared to have a jolly good laugh, as Mr. Stockwell suggests, and get on with the work, but surely we in the Spiritualist Movement must learn that brotherhood can exist even in spite of disagreements in view-points.

It is difficult in these matters to avoid the personal note creeping in, and I hope that I will not be accused of conceit when I say that I have, as far as lies within my limited means, tried to "get on with the work." In fact, if Mr. Stockwell will forgive my saying so, were it not largely for the efforts I made in the Society of which he signs himself "Vice President" I am doubtful whether that Society would have survived.

M. BARBANELL.

SIR,—Mr. W. H. Evans says, on page 779, "Will he (myself) be good enough to point out where I have criticised ANY of the leaders of our movement?" Why should I be requested to answer that question, since I have not charged Mr. Evans with that attitude? Quite early in this discussion it was necessary for me to point out that although Mr. Evans requested that personalities be kept out, on more than one occasion he has regarded words as being directed against himself that quite obviously could not have been so intended.

Will Mr. Evans contend that in this discussion no person has criticised any of our leaders or the officials of the constituent Committees of the S.N.U.? And further, will he maintain that there is everywhere to be met with that loyalty of spirit that is so necessary if the leaders are to feel that behind them they have the support of the rank and file?

There is grumbling about rules, though rules are necessary, and too little desire to know WHY the rules are suggested. This discussion has I fear been singularly barren of results. Where are to be observed the constructive ideas that have been pleaded for? Why have not the critics brought forth to the light THEIR plans for the betterment of the organisation. If of such value, let us know them. Resident speakers are perhaps the ideal method when the right people know that they have secured the right pastor. Failing that, then properly organised tours are possibly the next best. Though in that case it may be found that a worker fits in well in one place, not so well in another. One-man efforts may have a real place and value in the initial working of a movement, but are not to be admired in some of their aspects. Ours is a democratic movement, with all the virtues and some of the faults of such. Home circles, again, are an admirable institution, but was it ever intended that they should be held as a counter attraction to the services at the church? Spiritualism is big enough to include all types of those who KNOW of another world than this, and is great enough to provide work for every willing and loyal worker.

JOHN G. WOOD, Dipl. S.N.U.

A SUGGESTION RE PUBLICITY.

SIR,—Your correspondent, Ivan Cooke, calls attention to the great value of "Publicity" in these days. You were good enough to publish, on November 15th, some remarks of mine at a recent meeting in Letchworth. The occasion was a "Public Conference" on "Life After Death." Two other speakers represented the Friends and the Theosophists. The meeting was only cheaply advertised, but so great was the interest aroused that many were unable to obtain admission to the capacious hall engaged. Numerous questions followed the three addresses. The result to our church has been an increased attendance, dating from that meeting, averaging 44 per cent., and the newcomers seem genuinely interested. What might not be achieved if all our churches could arrange similar meetings, by collaborating with other religious bodies? The subject strongly attracts thinking people now, and many of these would realise for the first time that Spiritualism is both sane and vital.

ERNEST L. HUNT.

SOCIETY ADVERTISEMENTS.

South Manchester National Spiritualist Church and Lyceum,
PRINCESS HALL, PRINCESS ROAD,
MOSS SIDE, MANCHESTER.

SUNDAY, DEC. 22ND, at 2-30, LYCEUM.
At 6-30 and 8-15, MISS A. TAYLOR.
MONDAY, at 3, MISS BARTON.
At 8, MEMBERS' CLASS.
TUESDAY & THURSDAY, NO MEETINGS.
FRIDAY, at 8, WHIST DRIVE, 1s. each.

Manchester Society of Spiritualists,
38, MASKELL STREET.

SATURDAY, DEC. 21ST, at 7-30, DANCE.
NEMO FIVE BAND. 1/3 inclusive.
SUNDAY, DEC. 22ND, at 10-30, LYCEUM.
At 3 and 6-30, MISS BARTON.
MONDAY, at 8, MRS. CLEGG.
TUESDAY, WHIST DRIVE. Admission 6d.
WEDNESDAY, CLOSED.
SUNDAY, DEC. 29TH, MR. WAINWRIGHT

Manchester Central Spiritualist Church,
5, PARSONAGE, BLACKFRIARS STREET.

SUNDAY, DEC. 22ND, at 11,
MR. E. W. OATEN.
At 6-30, MR. A. WILKINSON.
MONDAY, at 8, MR. A. WILKINSON,
Clairvoyance.
SUNDAY, DEC. 29TH, MISS ADA TAYLOR

Collyhurst National Spiritualist Church
COLLYHURST ST., MANCHESTER.

SUNDAY, DEC. 22ND, at 10-30, LYCEUM.
At 3, 6-30 and 8, MRS. GIBSON.
MONDAY, at 3 and 8, USUAL SERVICES.
WEDNESDAY, CLOSED.
SUNDAY, DEC. 29TH, MRS. HARTLEY.

Longsight National Spiritualist Society
SHEPLEY STREET (opposite Pit
Entrance, King's Theatre).

SUNDAY, DEC. 22ND, at 2-30, LYCEUM.
At 6-15 and 8, MRS. M. BRIGGS.
MONDAY, at 8, OPEN CIRCLE for
HEALING and CLAIRVOYANCE.
TUESDAY and THURSDAY, CLOSED.
SATURDAY, at 8, OPEN CIRCLE.
SUNDAY, DEC. 29TH, MISS A. A. BARTON
(D.N.U.).

Miles Platting Progressive Spiritualist Church,
COGLAN STREET, LODGE STREET.

SUNDAY, DEC. 22ND, at 6-30 and 8,
MR. MUDD.
MONDAY, at 8, MRS. MUDD and MRS.
MORRIS.
SATURDAY, at 8, PUBLIC CIRCLE,
MR. ATKINSON.
SUNDAY, DEC. 29TH, MISS BROWNHILL.

Moss Side Progressive Lyceum Church
1, BUCKINGHAM STREET
(64A, GT. WESTERN ST.), MOSS SIDE.

SUNDAY, DEC. 22ND, at 2-30, LYCEUM.
At 6-30 and 8-15, MRS. SPENCER.
TUESDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church,
94, HIGHFIELD CHAMBERS, BROAD ST.

SUNDAY, DEC. 22ND, at 6-30,
OPEN CIRCLE.
MONDAY, at 3, OPEN CIRCLE.
At 8, MRS. DAVIES.
WEDNESDAY, CLOSED.
FRIDAY, at 8, OPEN CIRCLE,
MRS. WOLFENDEN.
SUNDAY, DEC. 29TH, OPEN CIRCLE.
LYCEUM every SUNDAY at 2-30.

DEC. 26TH, LYCEUM BOXING DAY
PARTY.

JAN. 1ST, MEMBERS' PARTY.
Old and New Members will be made
welcome.

Tea on the tables at 5 o'clock prompt

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Moston Spiritualist Church and Lyceum
CHURCH LANE, MOSTON.

SUNDAY, DEC. 22ND, at 10-30, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30, MRS. WOOLFENDEN.
WEDNESDAY, CLOSED.

New Manchester Lyceum Church,
BRUNSWICK STREET, C.-on-M

SATURDAY, DEC. 21ST, at 7-30, SOCIAL.
9d., including Refreshments.
SUNDAY, DEC. 22ND, at 10-30 and 2-30,
LYCEUM.
At 6-30 and 8, MRS. ROBERTS.
MONDAY, at 3, MRS. WILLIAMS.
At 8, OPEN CIRCLE.
TUESDAY & WEDNESDAY, CLOSED.
THURSDAY, BOXING DAY, at 7-30.
WHIST DRIVE, in aid of Church Funds.
Tickets, 1s. each.
SATURDAY, at 8, OPEN CIRCLE.

Salford Central Spiritualist Church,
ST. PHILIP'S PLACE, CHAPEL STREET.

SUNDAY, DEC. 22ND, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MRS. CROMPTON.

MONDAY, TUESDAY and WEDNESDAY,
NO MEETINGS.

SUNDAY, DEC. 29TH, MR. ELY.

Every SATURDAY, at 7-30, SOCIAL.
1/-, Refreshments included.

Bournemouth Spiritualist Mission,
CHARMINSTER RD. (Opposite Richmond
Wood Road), BOURNEMOUTH.

SUNDAYS, at 11 and 6-30,
ADDRESS and CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3,
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
Local Clairvoyant: MRS. W. G. HAYTER

Bournemouth Spiritualist Church,
(Affiliated to the S.N.U.)
16, BATH ROAD.

Resident Minister: MR. FRANK T. BLAKE

SUNDAY SERVICES at 11 and 6-30.
TUESDAY, at 8, PHENOMENA.
THURSDAY, at 3, PHENOMENA.
At 8, EDUCATIVE LECTURE and
DISCUSSION.
FRIDAY, at 6, HEALING. Guild in at
tendance to give treatment to sufferers.

Isle of Wight
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
At 3, LYCEUM.
THURSDAY, at 7.
Hon. Sec., MRS. D. PERKIS, 78, Well
Street, Ryde.

Brighton Central Spiritualist Church
CENTRAL HALL, 147, NORTH STREET
(Facing Ship Street).

SUNDAY, DEC. 22ND, at 11-15 and 7,
MR. ELLA, Address.
MONDAY, at 8, HEALING CIRCLE.
THURSDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church,
MIGHELL STREET HALL.

SUNDAY, DEC. 22ND, at 11-15 and 7,
Address and Clairvoyance.
MONDAY, at 7-15, PUBLIC HEALING
CIRCLE.

SOCIETY ADVERTISEMENTS.

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPETON ROAD.

SUNDAY, DEC. 22ND, at 3-30, OPEN
CIRCLE, MADAME MORRELL.
At 6-30, PROFESSOR BRANZIE.
After Circle at 8.

Kenton Spiritualist Church,
NORTHWICK PARK HALL
(Stations: Northwick Park (Met.) and
Kenton (Bakerloo)).

SUNDAY, DEC. 22ND, at 6-30,
MR. KAHIL, Address.
TUESDAY, NO WEEKLY MEETING for
LADIES.
SUNDAY, DEC. 29TH, MRS. G. COOKE.

Mitcham Spiritualist Church,
MEOPHAM ROAD, DE. STREATHAM PARK
CEMETERY.

SUNDAY, DEC. 22ND, at 6-30,
MRS. E. EDEY, Speaker & Clairvoyant
OPEN CIRCLE at 8.
All are welcome.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE.

SATURDAY, DEC. 21ST, at 7, and
SUNDAY, DEC. 22ND, at 3 and 6-30,
MRS. CLARKE.

Richmond Spiritualist Church
(THE FREE CHURCH)
ORMOND ROAD, RICHMOND, SURREY.

SUNDAY, DEC. 22ND, at 7,
MRS. NUTLAND,
Address and Clairvoyance.
WEDNESDAY, CLOSED.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFF
(near Chalkwell Park).

SUNDAY, DEC. 22ND, at 11 and 6-30,
To be Arranged.
THURSDAY, NO SERVICE.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET.

SUNDAY, DEC. 22ND, at 7-30,
MRS. K. JARMAN.
SUNDAY, DEC. 29TH, MRS. M. MORRIS.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, DEC. 22ND, at 11 and 7-30,
USUAL SERVICES.
THURSDAY, at 8, MEMBERS ONLY.
At 6-30, PUBLIC SERVICE.

Barking Christian Spiritualist Church
MUNICIPAL RESTAURANT, EAST ST.,
BARKING.

SUNDAY, DEC. 22ND, at 6-30,
MRS. WILLIAMS,
Address and Clairvoyance.
MONDAY, NO MEETING.

Barnsbury Spiritual Church,
78, ROMAN ROAD, op. CALEDONIAN RD.
TUBE STATION, N.7.

SUNDAY, DEC. 22ND, at 7,
MRS. YORKE,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.

SUNDAY AFTERNOONS, from 3 to 5,
OPEN HEALING CIRCLE.
SUNDAY, DEC. 29TH, MR. MURPHY.

How to Train the Memory. By H.
ERNEST HUNT. 1/11, post free.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY ROAD,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.).

SUNDAY, DEC. 22ND, at 11 and 6-30.
MRS. EDITH CLEMENTS.
At 3, LYCEUM.
MONDAY, at 3, Mrs. TYLER.
THURSDAY, NO MEETING.

Battersea Christian Spiritualist Church,
Removed to 193, LAVENDER HILL,
S.W. (opp. Battersea Town Hall).

SUNDAY, DEC. 22ND, at 11, CIRCLE.
At 6-30, Mr. W. D. WILDE.
Address and Clairvoyance.
SATURDAY, at 7-30, HEALING CIRCLE
and PSYCHOMETRY.
SUNDAY, DEC. 29TH, Mrs. JONES.

**Bowes Park and Palmer's Green,
Spiritualist Church,**
SHAFTESBURY HALL, BOWES PARK.

SUNDAY, DEC. 22ND, at 11,
Mrs. MEURIG MORRIS.
At 7, Miss MARION MORETON.
WEDNESDAY, NO MEETING.
LYCEUM every SUNDAY at 3.

Brixton Spiritualist Church,
STOCKWELL PARK RD., BRIXTON, S.W.9.

SUNDAY, DEC. 22ND, at 11-15, SERVICE.
At 3, LYCEUM.
At 7, Mrs. MEURIG MORRIS.
Address and Clairvoyance.
MONDAY, at 7-30, LADIES' PUBLIC
CIRCLE.
TUESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, CLOSED.
SUNDAY, DEC. 29TH, Mrs. M. MAUNDER

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station).

SUNDAY, DEC. 22ND, at 11 and 6-45,
BROTHER JOHN and Mrs. J. HAM-
MERTON.
WEDNESDAY, NO SERVICE.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4

SUNDAY, DEC. 22ND, at 11, OPEN CIRCLE
At 3, LYCEUM.
At 6-45 for 7, Mrs. M. CLEMPSON,
Address and Clairvoyance.
FRIDAY, at 8, Clairvoyance.
SUNDAY, DEC. 29TH, Mr. J. M. ALLEN.

Cricklewood Christian Spiritualist Soc.,
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, DEC. 22ND, at 6-30,
Mrs. REDFERN.
Address and Clairvoyance.
WEDNESDAY, NO SERVICE.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, DEC. 22ND, at 7,
Mrs. GRAHAM.
At 8-45, OPEN DEVELOPING CIRCLE.
THURSDAY, NO SERVICE.

Central London Spiritualist Society,
MINERVA ROOMS, 141, HIGH HOLBORN
W.C.1. (Corner of Bury Street),
Entrance at Rear.

FRIDAY, DEC. 20TH, at 7-30,
Mrs. V. CROXFORD.
SUNDAY, DEC. 22ND, at 7,
Mrs. BODDINGTON.
FRIDAY, DEC. 27TH, Mr. A. BERNARD.
SUNDAY, DEC. 29TH, Mrs. CHESTERMAN
After Circle follows Sunday's Service

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SOCIETY ADVERTISEMENTS.

Croydon National Spiritualist Church,
THE NEW GALLEY, KATHARINE ST.
(Opposite the Town Hall).

SUNDAY, DEC. 22ND, at 3-15, LYCEUM.
At 6-30, Mr. H. N. BOLTON,
Address and Clairvoyance.
SUNDAY, DEC. 29TH, Mr. A. PUNTER,
of Luton.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING

SUNDAY, DEC. 22ND, at 11-15, Mrs.
LEONARD. At 3, LYCEUM.
At 7, Toy Service, Mr. GODFREY.
WEDNESDAY, CLOSED.
SUNDAY, DEC. 29TH, Mr. HAROLD
CARPENTER.

The Spiritualist Fellowship,
(KENTISH TOWN),
"THIRTEEN," MORTIMER TERRACE,
HIGHGATE ROAD.
Cars 7, 15, 25, Gordon House Stop.

SUNDAY, DEC. 22ND, at 7,
Mr. J. MACKINTOSH.
SUNDAY, DEC. 29TH, Mrs. Y. STOTT.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
HENDON LANE, CHURCH END, N.3.
Trams and Buses to "Queen's Head")

SUNDAY, DEC. 22ND, at 7,
Mr. MURRAY NASH,
Address and Clairvoyance.
THURSDAY, NO MEETING.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, DEC. 29TH, at 11-15, PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, Miss EVA CLARKE.
NO MID-WEEK MEETINGS.
SUNDAY, DEC. 29TH, Mrs. PODMORE.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.
SUNDAY, DEC. 22ND, at 11-30, CIRCLE.
At 3, LYCEUM.
At 7, Mr. G. PRIOR.
THURSDAY, NO SERVICE.
SUNDAY, DEC. 29TH, MEMBERS.

Hackney Spiritualist Church,
240A, AMHURST ROAD, N.

SUNDAY, DEC. 22ND, at 3, LYCEUM.
At 7, Mrs. MAUNDER.
MONDAY, at 3, CLAIRVOYANCE.
At 8, Mrs. CHILPIN.
TUESDAY, at 8, MEMBERS ONLY.
THURSDAY, at 8, OPEN CIRCLE.
Silver Collection.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, DEC. 29TH, Mr. H. BOLTON.

Hackney Independent Lyceum Church
41, PEMBRURY ROAD (Second Gateway
on left in Downs Park Road).

SUNDAY, DEC. 22ND, at 3, LYCEUM.
At 6-30, Mr. & Mrs. BAIN,
Address and Clairvoyance.
OPEN CIRCLE after Service.
SUNDAY, DEC. 29TH, Mrs. RAYFIELD.

Hanwell Spiritualist Church,
120, UNBRIDGE ROAD.

SUNDAY, DEC. 22ND, at 3, LYCEUM.
At 7, SERVICE.
THURSDAY, at 8, SERVICE.

SUNDAY at 7 p.m.
LECTURE AND CLAIRVOYANCE
given by
STEPHEN FOSTER,
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All welcome.

SOCIETY ADVERTISEMENTS.

Harringay Christian Spiritualist Mission
1, SALISBURY PARADE, ST. ANN'S RD.
(Side Door, Boot Shop).

SUNDAY, DEC. 22ND, at 11, SERVICE.
At 7, Mrs. PRINCE.
TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.
WEDNESDAY, at 8, SERVICE.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, DEC. 22ND, at 6-30,
Mr. HAROLD CARPENTER. Address
WEDNESDAY, NO MEETING.
SUNDAY, DEC. 29TH, Mrs. CLEMENTS.

**Hendon and Golders Green National
Spiritualist Fellowship,**
THE LIBERAL ROOM, 1, BELL TERRACE
HENDON
(Opposite "The Bell" bus stop).

SUNDAY, DEC. 22ND, at 6-45,
Mrs. BALMER,
Address and Clairvoyance.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
DOUGLAS ROAD, HANWORTH ROAD
(near Congregational Church).

SUNDAY, DEC. 22ND, at 6-45,
Mr. WHITE and Mrs. TREADGOLD.
WEDNESDAY, NO MEETING.

Ilford Psychological Research Society,
CLEMENTS ROAD, ILFORD.

SUNDAY, DEC. 22ND, at 7,
Mr. ERNEST MEADS.

THURSDAY and FRIDAY,
NO SERVICE.

SUNDAY, DEC. 29TH, at 7,
Mrs. E. M. NEVILLE.

Independent Spiritualist Church,
79, BEDFORD ROAD, CLAPHAM, N.

SUNDAY, DEC. 22ND, at 6-45,
XMAS SERVICE. SPECIAL SINGING.
THURSDAY, NO SERVICE.
SUNDAY, DEC. 29TH, LOCAL WORKERS.

Kensington Spiritualist Church,
LINDSAY HALL, THE MALL, NOTING
HILL GATE.

CHRISTMAS SERVICES.

SUNDAY, DEC. 22ND, at 6-30,
CAROL SERVICE.
Soloist: MADAME STELLA FORD.
Clairvoyant: Mrs. F. SUTTON.

MONDAY, at 8, in Small Hall,
Mrs. G. ELLIOT, Psychometry.

CHRISTMAS DAY, at 11, ZODIAC
(a Teacher in the Temple in the time
of our Lord).
Medium: Miss WINIFRED MOYES.

Lewisham Spiritualist Church,
LIMES HALL, LIMES GROVE, LEWISHAM
Opposite Prince of Wales Playhouse).

SUNDAY, DEC. 22ND, at 11-15, CIRCLE.
At 2-45, LYCEUM.
At 6-30, Miss RHY DARBY and
COUNT HAMILTON,
Address and Clairvoyance.
MONDAY, at 3, LADIES' OWN,
Mrs. REDFERN, Psychometry.
At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY CLASS.

SOCIETY ADVERTISEMENTS.

Kingston Spiritualist Church,
VILLIERS ROAD, KINGSTON.

SUNDAY, DEC. 22ND, at 11, MR. D. SERGEANT. At 3, LYCEUM.
At 6-30, MR. H. BODDINGTON.
SUNDAY, DEC. 29TH, MISS M. MILLS.

Little Ilford Christian Spiritualist Church.

THIRD AVENUE, MANOR PARK, E.

SUNDAY, DEC. 22ND, at 7,
MRS. CARRIE YOUNG.
MONDAY, No Meeting.
TUESDAY, No Meeting.
SATURDAY, WHIST DRIVE.
SUNDAY, DEC. 29TH, MRS. TUFFNELL.

Manor Park Spiritualist Church;
Corner of SHREWSBURY ROAD and
STRONE ROAD.

SUNDAY, DEC. 22ND, at 11, HEALING
CIRCLE. At 3, LYCEUM.
At 6-30, MRS. NEVILLE.
THURSDAY, NO SERVICES.
SUNDAY, DEC. 29TH, REV. GEO. NASH.

Shepherd's Bush Spiritualist Society,
73, BECKLOW RD., ASKEW RD., W.

SUNDAY, DEC. 22ND, at 11,
OPEN CIRCLE.
At 6-30, MR. E. JONES.
Address and Clairvoyance.
THURSDAY, NO SERVICE.

South London Spiritualist Mission,
LAUSANNE HALL, LAUSANNE ROAD,
PECKHAM, S.E.15.

SUNDAY, DEC. 22ND, at 11-30, CIRCLE.
At 7, MRS. E. A. CANNOCK,
Address and Clairvoyance.
THURSDAY, NO MEETING.
SUNDAY, DEC. 29TH, at 7,
Address and Clairvoyance.
TUESDAY, at 8, HEALING CIRCLE.
LYCEUM every SUNDAY at 3.

Stratford Spiritualist Church,
IDMISTON ROAD (Sixth Turning down
Forest Lane, going from Maryland
Point Station).

SUNDAY, DEC. 22ND, at 11,
MR. PRINGLE.
At 3, LYCEUM.
At 6-30, MR. MAX GITTLESON.
SATURDAY, DEC. 28TH, at 7-30,
WHIST DRIVE.
SUNDAY, DEC. 29TH, MISS M. A.
RICKARD.
TUESDAY, DEC. 31ST, at 11-30,
WATCH-NIGHT SERVICE.

Streatham Spiritual Brotherhood Church
LIBERAL CLUB, 10, MITCHAM LANE,
STREATHAM, S.W.

SUNDAY, DEC. 22ND, at 6-30,
MR. POLLARD, Address.
MISS F. DAUNTON, Clairvoyance.
THURSDAY, NO MEETINGS.
All are welcome. Silver Collection
on entering.

Streatham Christian Spiritualist Church
TUDOR HALL, PINFOLD ROAD
(Adjoining Streatham Library).

SUNDAY, DEC. 22ND, at 11, SERVICE and
CIRCLE. At 3, FREE HEALING SERVICE.
At 8, MRS. B. STOCK, Address.
SUNDAY, DEC. 29TH, MR. TRINDER.
All are welcome.

SOCIETY ADVERTISEMENTS.



SUNDAY, DEC. 22ND, at 7,
CHRISTMAS SERVICE.
MR. EDMUND SPENCER.
WEDNESDAY, CLOSED.

SATURDAY EVENING—
HOME CIRCLES at 7-15 p.m.
Ask for Monthly Programme.

Surbiton Christian Spiritualist Church,
MAPLE ROAD, SURBITON.

SUNDAY, DEC. 22ND, at 3,
MRS. WALTERS.
Address and Psychometry.
At 6-30, "THE STRANGER,"
Address and Clairvoyance.
WEDNESDAY, NO MEETING.

The Church of the Spirit,
21A, CHURCH ROAD, CROYDON.

SUNDAY, DEC. 22ND, at 11,
MR. PERCY SCHOLEY.
At 6-30, REV. GEO. NASH.

The Spiritualist Meeting House,
ADULT SCHOOL HALL, PALMER'S ROAD,
NEW SOUTHGATE, N.11.

SUNDAY, DEC. 22ND, at 7,
MR. G. WYATT.
SUNDAY, DEC. 29TH, MRS. F. LANE.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, DEC. 22ND, at 6-15,
MR. APPELBY.
WEDNESDAY, NO SERVICE.

Wood Green Christian Spiritualist Church,
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, DEC. 22ND, at 11-5, SERVICE.
At 7, MADAME ZOE.
WEDNESDAY, NO SERVICE.
LYCEUM every SUNDAY at 3.

London Psychic Educational Centre,
17, ASHMORE GROVE, BRIXTON, S.W.2.

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Syllabus).
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A DRAWING-ROOM SEANCE will be held every Sunday at 7, at 15, Sandmere Road, Clapham, N. Mrs. IRWIN will give Psychometry and Clairvoyance

CHARLES A. SIMPSON, the Healer (control, "Dr. Lascelles"), receives Patients Daily by Appointment at 29, Queen's Gate, Kensington, S.W.7.

MARIAN MORETON, Clairvoyant. At Home, 1 to 5, except Saturday and Sunday. Circles: Tuesday at 3, Friday at 6-30.—64, Newman Street, Oxford Street, W.1.

MISS JONES, 41, Meadow Close, Grand Drive, Raynes Park, London, S.W.20, Trance and Psychometry Medium, holds Developing Circle every Thursday at 2-30.

MR. F. ANDERTON-HULME, Psychologist and Healer, 37, Upper Gloucester Place, Baker Street, N.W.1. Free healing, Thursday, 7 to 9.

MRS. B. HAMILTON holds Public Developing Classes every Monday and Friday at 8. Saturdays at 8. Circle for Psychometry, Sundays at 7. Short address and Psychometry.—69, Westbourne Grove, Bayswater, London, W.2. (exactly opposite Post Office).

MRS. HUGHES holds Spiritual Services (Trance) Sundays at 7, Tuesdays and Fridays at 8.—311, King Street (side door), Hammersmith, nr. Ravenscourt Park.

MRS. LILLY, East End Gifted Healer, has removed to 19, Stourcliffe Street, Edgware Road, W.2 (near Marble Arch). Receives patients daily for treatment. Trance diagnosis by spirit doctor. Miraculous cures effected. Write for appointment. Fees very moderate. Many successful absent treatment cases.

MRS. MAYES, 7, Fairmile Avenue, Glencage Road, Streatham, holds Circles on Sundays and Tuesdays. At home after 5 p.m.

MRS. WILLIAM EDWARDS, Trance Speaker, Clairvoyante, Psychometrist, "At Home," Tuesdays and Fridays, 3 to 5.—15, Champion Grove, Denmark Hill, S.E.5.

Mrs. Moss, Mondays, at 8, Developing Circle. Thursdays at 7-30, Readings. 38, Tytherton Road, Tuffnell Park, N.19. Phone: Archway 3394.

VERA MERVYN, Renowned Trance Medium. Sunday, 7 p.m. Psychometry. Thursday, 3-30, "At Home." Tuesday and Friday, Developing Classes, 8 p.m. 52, Pennard Road, Shepherds Bush, London, W.22.

SPEAKERS' OPEN DATES:

H. W. STEWART, 31, Stanmer Villas, Brighton, Inspirational and Trance Medium, is now booking dates for 1930.

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Secretary and Editor:

G. F. Knott, 20, Toad Lane, Rochdale

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SUNDAY, DECEMBER 22ND, at 3-30 and 6-30, **Mr. P. S. MILLS-TANNER.**

SUNDAY, DECEMBER 29TH, at 3-30 and 6-30, **Alderman D. J. DAVIS.**

MONDAYS, at 8 p.m., **HEALING and STUDY CLASSES.**

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NOTE NEW ADDRESS: 26, NASSAU STREET, CORNER OF MORTIMER STREET, W.1. (opposite Middlesex Hospital). Visitors arriving by bus should alight at Bourne and Hollingsworth.

SATURDAY, DECEMBER 21ST, at 8, **Mrs. F. MOTE**, Psychometry.

SUNDAY, DECEMBER 22ND, at 7, **CHRISTMAS SERVICE, Mrs. W. EDWARDS**, Address and Clairvoyance.

At 8-45, **Clairvoyant and Healing Circles.**

MONDAYS, at 8, **MEMBERS' DEVELOPING CIRCLE.**

THURSDAY, DECEMBER 26TH, **BOXING DAY—NO MEETING.**

SATURDAY, DECEMBER 28TH, **Mr. R. R. THORNTON.** SUNDAY, DECEMBER 29TH, **Miss F. DAUNTON.**

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TUESDAY, **CHRISTMAS EVE.** From 6 to 8, **Miss DAUNTON.** At 7, **Mr. E. KEITH.**

WEDNESDAYS at 3-15, **Mrs. BETTS** (also Fridays, 3 to 6). At 7, **Mr. E. KEITH.**

THURSDAYS, **Mrs. GABRIEL**, 3 to 6. **Mrs. MIDDLETON**, 6 to 8.

FRIDAYS at 3, **Mr. E. KEITH.** At 7, **STUDY GROUP, Mr. ANTEN.**

Hours: 12 to 7 (Closed Saturdays and Sundays). VISITORS WELCOME. ETHEL A. KNOTT

Spiritualists' National Union, Ltd

REGISTERED OFFICE:

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OBJECTS.

The Spiritualists' National Union is established to promote, maintain and extend the propaganda of the facts and teachings of Modern Spiritualism.

PURPOSES.

For this purpose the National Union wish to strengthen the hands of existing Spiritualist Societies, to unite and consolidate in a spiritual brotherhood and organisation, to develop and encourage investigation and research into all aspects of Spiritualistic activities, to foster international relationships with the Spiritualist and kindred associations of other lands, to make fraternal arrangements and co-operate with progressive bodies working for human advancement, to arrange for conferences, lectures and demonstrations, and to issue explanatory, instructive and inspiring literature on the subject of Modern Spiritualism.

With the recognition and maintenance of the independent inter-government of Societies, the National Union desire to bring about and increase mutual understanding, fraternity, co-operation and consolidation among Spiritualists generally.

We appeal to all Spiritualists to actively co-operate with and financially support the Union in the achievement of the foregoing purposes.

BENEVOLENT WORK.

A National Fund of Benevolence, supported by voluntary contributions, is administered on behalf of aged workers in the movement and others in distress.

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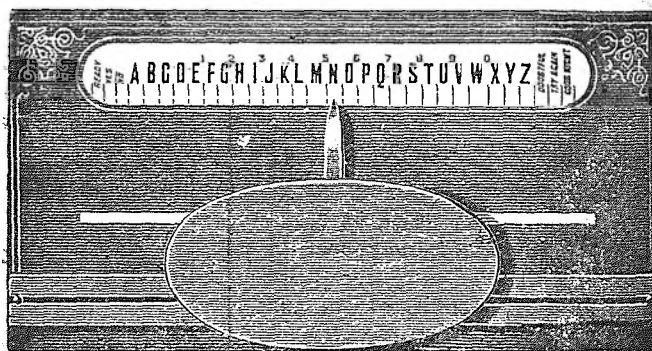
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